

(100)

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 15th to the 22nd of August, 1869.

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THE *Educational Gazette* of the 10th of August publishes an article under the heading "Police." The writer expresses astonishment at the fact that, as enquiry into cases is made, attempts to conceal facts are apparent, and he thinks that the chief cause of this is the appointment of new officers to enquire into them. He is of opinion that the chief officer at a station, or those in whose district the offence occurs, are best fitted to enquire into it, as it must be only assisting crime to put a case suddenly into the hands of an officer unacquainted with it: "because we have frequently heard chief officers of a station declare that facts connected with a case in their district had been concealed, &c., &c., by the villainy of Inspectors." The writer adds that all are very glad to learn that the Government of Bengal is inclined to increase the number of Native Inspectors, as it is true that, owing to their being all one and the same kind, the ignorant villagers do not inform Police officers of the facts connected with cases—partly owing to their awe of them, and partly to their inability to understand their conversation. He goes on to say that it is not right that the inhabitants of Hindoostan should be under a Police officered by Englishmen; and if the Supreme Government would look to and remedy this evil, he thinks it



would add considerably to the administration of justice in the country it governs.

The *Oudh Ukhbar* of the 10th of August alludes to a disturbance at the Lahore Railway station, which resulted in the Bengalee Railway Officials sending for the Police and having an European hand-cuffed, and conveyed from the place. The writer declares that he does not exactly believe this, "because it is not likely that the Station Master would sit quiet and see this done; and, besides this, the Police are not so much in the power of Bengalees as to do as they bid them;" but, at the same time, he thinks it would be but right for the Government to enquire into the case, and if it be really true, well punish the Bengalees, "who have, through the patronage bestowed on them by Government, presumed very much." The editor remarks that those who hand-cuffed this European ought to be well punished; for, even allowing him to be ever so much in fault, these people had no right to misbehave in such a manner. "But had the offender been a poor native, or even a native prince, and they had done this, and even more to him, it would not have much mattered."

In the *Epitome of News* it is stated that one of the *Rahtees* of Lucknow, who had been charged with child-murder, was, "according to the order and aptitude of the world's justice, set free." "And now," continues the writer, "the only fear remaining was of the all-searching eye of Providence, and to escape this the penitent one determined to travel far away in expiation of his sin; but even here he used deceit and fraud, hoping that the same system of bribery would serve him, and accordingly he took a pilgrimage to the shrine in disguise; but he was soon found out, and held up to the scorn and derision of his fellow-passengers in the ship, who were men of some standing and respectability in Lucknow. The result was that, quite ashamed of himself, he relinquished his intention of visiting the shrine, and returned to Bombay, although warned by his friends not to be faithless to his creed."



The *Ordoo Delhi Gazette* of the 14th of August alludes to the way in which dead human bodies are allowed to lie about at "Suntha" in the Rewan District. The writer does not know whether the Police were ignorant of the fact, but he says that one body was found in the bazaar under the flag, and on being questioned as to the circumstances under which it came there, a Police Constable said that it was no business of his how it came there. The writer thinks, if this be true, it is high time that the chief authorities of the place did something to improve this state of things.

The *Punjabee Ukhbar* of the 13th of August draws attention to the filthy state of some parts of Lahore, especially Mouzah Mazung in the Lahore Tehseeldaree. It is said that people are almost driven from the roofs of their houses, where they sleep, by the filthy odours of this place, which is considered sufficient to counteract all the sanitary arrangements made by the liberality of Government.

Referring to the *Pioneer's* remarks on the order appointing natives of the country to the first grades in the Forest Department, the editor of this paper (*Punjabee Ukhbar*) considers the remarks the offspring of malice and stubbornness.

He says,—“Let the Government act thus generously, and let him (the *Pioneer*) have the opportunity of displaying his malice the more. What!—do not the Hindoostanees possess sufficient worth and ability to do the work entrusted to them? Yes; one thing is true, they do not possess white skins. Why should the Government act without due consideration, and give such appointments to any one that comes? The conditions pointed out are plain, viz., that to men of ability and fitness appointments will be given. Why, then, should it be argued that unfitness will spread? On this point we have to be most thankful to our generous Government, that notwithstanding the great power it possesses over a world, it is still so free from prejudice, and heeds not creed



nor caste, but looks upon the Hindoo, the Mussulman, and the Christian, as all alike," &c., &c.

It is remarked that some English paper has given out that the "signature of Lord Mayo is so illegible that no one can read it, consequently his Lordship will seldom write, and if he does so at all, it is very seldom." Allusion is then made to His Lordship being provided with an amanuensis who does all the writing.

The *Allygurh Institute Gazette* of the 13th of August does not require particular notice.

The *Rohilkund Ukhbar* of the 14th of August, under the head of "Peshawur News," says that a proclamation has been issued at Cabul to discontinue the ancient custom among the people of standing erect in the streets as the Ameer's carriage passes along. This has been discontinued, it is said, in order that people may go about their work without interruption. The writer continues,—“It is also said that eight criminals have been punished by baking them in an oven; and that many others have been deprived of their hands and noses.” The writer remarks that if both these rumours are true, it is very wonderful, because, although the Ameer would appear to be anxious to improve his system of government, he does not seem to be yet disgusted with this merciless and cruel mode of punishing criminals.

The generosity of some judicial officer in Oudh is noticed. It is said that execution of a decree having been taken out against some person who was quite unable to pay, and would have to go to jail had the decree been enforced, this officer paid the amount from his own private purse. The writer says, “it is by such acts as this that English officers exalt the British name.”

Allusion is made to a conspiracy, on the part of some of the Putteeallah and Nabha officials, to turn out and disgrace some



one from the Putteesallah Durbar. It is said that having preferred false charges against those officers to whom they owed "a grudge," they had them seized and imprisoned; but when a petition was sent to the Agent, he ordered their immediate release, and directed the Kalifa (Mohamed Hussun) and the Dewan (Imdad Allee) to proceed to Umballa, and there await the settlement of the case.

The *Malwa Ukhbar* of the 11th of August does not require particular notice.

The *Koh-i-Noor* of the 14th of August publishes some comments upon the communication "in letters of gold" to the officers and residents of Benares (noticed in a former report). The editor says it is a subject on which he has long wished to have something to say; but, owing to want of opportunity, he has been silent. The publication of the letter alluded to furnishes the opportunity—"let people hear or not, I will speak." He proceeds to say that "the scarcity of grain has so distressed every one, that the pen refuses to write the real facts, and the heart fills with grief. The results of famine will be that many a poor man will seek no remedy for their ailments, but pray for death to relieve them from their sufferings. To worldly men nothing is dearer than women and children; but now-a-days, when men fail to provide food for these, they leave their homes, become exiles, and labour to supply themselves with food. Women walk about the streets with their children regardless of their respectability, and the most respectable castes are daily seen reduced to ruin. Such people are ready to sell their children for small sums of money, and they even offer to give them away, because such buying and selling is illegal; while those who are better off have quite enough to do to feed themselves, and cannot afford to be charitable." The writer goes on to say that all this leads to crime, and people are even murdered for the sake of the little property they may carry about them, &c. "But," he continues, "if any are happy and flourishing, it is the grain-



sellers, or those who possess granaries, and can afford to let people pay as they please; they pray that they may be able to continue to do so at their own prices. Now, it cannot be said that no rain has fallen, or that there is a scarcity of grain, yet still the prices increase. Our Government is not at all aware of, nor does it understand, the vices of these grain-dealers; it does not, therefore, care to interfere. We write the truth when we say that as orders were passed under the Arms' Act, rendering it punishable to conceal arms, so in the same way they should be made applicable to the concealment of grain beyond the quantity sufficient for one year's consumption. If this were done, it would soon be apparent how much grain would be produced." The writer goes on to urge upon the authorities the necessity of interference in this matter. He says that however great a boon and a blessing free trade may be, its blessings only affect those who are traders, while it injures the rights of the people generally; as the grain-sellers argue, that when the Government does not interfere with them, why should they not take advantage of the scarcity and make *one* into *four*; and, whether people live or die, it is no business of theirs, as the Government itself has no object in interfering! The writer goes on to ask, how people upon small pay can be expected to provide for themselves and their families? and he says that it is not concealed from Government that those of high rank, bankers, and other wealthy men, are few in comparison with the many who are in distress. He enquires whether it is not the duty of Government to protect the majority? He is of opinion that all the sickness so prevalent, cholera, &c., is due to the scarcity of grain, "for the starving man will eat to repletion when he can obtain food," and this, he says, causes cholera. Again, "distress produces cholera, which now-a-days is licking up the life of the poor." He goes on to inveigh against the injustice of allowing a comparatively small band of men to satisfy their inordinate love of gain by keeping up the prices of life's necessities, and thus cause so much sorrow and distress; and he concludes by



arguing the necessity of observing free trade in all other respects, but to have some check upon a trade so nearly affecting the lives of the people at large; as he urges, "people can dispense with luxuries, but they cannot give up eating;" that until some restrictions are put upon the grain-dealers, Government may construct canals, and the most favourable rainy seasons may set in, but there will always be scarcity of grain, and ruin to the poor will never end. In conclusion, the writer points to the vast amount of money expended in releasing the Abyssinian prisoners—the entertainment of the Sultan of Turkey—the cost of the meeting with the Ameer of Cabul, and many other ways in which the revenue is lavished; and he thinks if some ten or twenty lakhs of rupees were devoted to such a praiseworthy purpose as lessening the distress of thousands of the starving-poor, by the Government purchasing grain at the ruling prices, and selling to the poor at a reasonable rate, it would be an act worthy of a merciful Government.

The *Oordoo Muir Gazette* of the 14th of August complains of the paucity of members at the Committee meetings at Moozuffernuggur, and suggests that perhaps they do not approve of female education. He does not consider that the fault lies with the Hakim, "because due notice is always sent to all the members," and he thinks that it would be only proper to deprive those who do not attend the meetings of the honor of sitting in chairs, and to strike their names off the list of members, by which plan he thinks they will be brought to be more attentive, &c., &c.

The *Lawrence Gazette* of the 16th of August, the *Neyar Ukhbar* of the 12th, the *Social Science Congress* of the 13th, and the *Unjumun Hind* of the 14th, do not require special notice.

The *Karnama Hind* of the 16th of August, under the heading "Agra," records the pleasing fact "that rain has fallen plentifully." "But," he says, "in proportion as rain falls, so grain increases in price. It is clear that all this is due to the



wickedness of the bunneseahs, and, on the part of Government there, a want of due investigation." He goes on to relate some instances of fresh alertness on the part of the "Chowdries." He says that they write down the rates in Court, and supply the Police, or Tehselee servants, at the rate so written down; but that when the city people (or public) purchase, they have to pay higher for the grain, and the sellers receive no rebuke from the authorities. He goes on to say that in Oudh the brokers practised this kind of thing, which could not be concealed, and through the means of the *Karnama Hind* it was found out. The Chief Commissioner, who is a great friend of the poor, put a stop to it, and resolved to fine these dealers; took agreements from the holders of grain, and placed four officers to watch them, so as to prevent this unfair dealing. The writer thinks that if these arrangements were made at Agra, the grain rates could not be raised at will, and purchasers would be protected from loss. He concludes by calling on the Municipal Committee to report to the Government this distress and loss to the people.

The *Noor-ool Ubsar* of the 16th of August mentions that the Maharajah of Benares has petitioned Government to allow the Hindee language instead of Oordoo to be used in writing in his territory. It is hoped that Government will sanction the arrangement.

The *Gwalior Gazette* of the 8th of August does not call for particular notice.

The *Ukmil-ool Ukhbar* of the 18th of August mentions that the chief of Banswarra had brought forward some accusations against the Jageedar of Kishunghur. On enquiry being made by the Governor-General's Agent for Rajpootana, the accusation was found to be untrue, and the Rahees Chief confessed that it was so. The result is that four guns have been diminished from the number allowed him as a salute, and all confidence in him and his word is shaken. "The ruling now is that any Ameer or Rahees found



"guilty of any crime, shall be amenable to the Penal Code, therefore it is necessary for the Ameers, &c., &c., to act properly, and not distress any one unnecessarily."

- "It is said that in a village named Jundala Gooroo, in the Umritsur District, a washerman named Boona was subjected, for the space of two years, to much inconvenience in consequence of his house being pelted with bricks, and for the last few days his house catches fire spontaneously, and when people attempt to extinguish the fire, it goes out of itself! In this manner the poor *dhobee's* property is set fire to daily and burnt up; and when he goes anywhere stones are showered on him. Notice has been given to the Police, and an application was made to the Deputy Commissioner; but the authorities could not help him, nor do anything in the matter, and now the poor man wanders about crying; and when he goes to sit near any one, he is not allowed to do so, lest they are hurt by the stones. His son's head caught fire, and he jumped into a tank; but his son's wife died from fright. Our senses fail us, and we cannot make out what this means."

The *Nujm-ool Ukhbar* of the 18th of August, and the *Dubdaba Sekundree* of the 14th, do not require special notice.

The *Sholatore* of the 17th of August alludes to the Salt Lake, joint property of the Maharajahs of Jodhpore and Jeypore, and the latter having made over his share to Government upon certain conditions. The writer says he is sure that the Maharajah of Jodhpore will also sell his share to Government.

An account of the ball given by the Maharajah of Jeypore to the Viceroy is quoted from the *Indian Daily News*. It is further stated that the Maharajah of Putteealla is about to follow suit, and perhaps the Maharajah of Rewan will do likewise, as he is about to proceed to Simla. The writer concludes by saying that by this assembly one good result



has been effected, that the Maharajah has become a member of the Legislative Council of Hind.

The *Nusseem Jounpore* of the 17th of August does not require particular notice.

The *Julwatore* of the 18th of August publishes what he heads "Fight and Slaughter," from a correspondent in Rajpootana. The writer says that on the 26th of July, the Koonwar Juswunt Sing, heir apparent of Jodhpore, went with some artillery and cavalry, and attacked the mouzah (village) Suana. From the morning, guns played on the place; and about nine o'clock it was assaulted and carried, with some 30 of the rebels killed and wounded—the rest retreating from the village. It is added that 12 heads were cut off by the victors and taken away. The village was, it is said, full of the Meena tribe, who were always inclined to rebel, and up to this time they never thought anything of the troops of the Raj, nor had they ever been defeated by the Raj. The success of the expedition is said to have been due to the arrangements of the heir apparent, who after this went to Mount Aboo on business, whither the Maharajah of Jodhpore has also gone. The *Julwatore* gives great praise to the youth for his bravery, and has no doubt that he is able to take the entire management of the State into his own hands. He concludes: "The Government ought to give him the sole management of the State. The love of ease and idleness indulged by the Maharajah of Jodhpore is apparent, as his *zenanas* are always with him."

The poisoning of cattle for the sake of the skins is alluded to, and the enquiry into the subject by Hidiat Ali noticed. The writer is of opinion that this is another calamity for Hind—the harvest being devastated, and the cattle dying off.

The *Oordoo Dehli Gazette* of the 22nd of August, the *Khair Khwah Punjab* of the 21st, the *Qudh Ukhbar* of the



27th, the *Mofeed-ool Anam* of the 19th, and the *Mujma-ool-Bharain* of the same date, do not require special notice.

The *Murdhurmint* of the 9th of August refers to an order of Government directing that military officers who do not pass their examination in the languages in six months, shall not be allowed to attend parades on horseback. The writer thinks that Government have thus hit upon a very good plan of shaming officers into passing the necessary examinations.

The *Nagri Muir Gazette* of the 18th of August says that the Rajah of Travancore is about to be weighed against gold, and the precious metal will then be distributed to the Brahmins. It is further said that the Marajah will observe the ceremony during the coming year of passing through the stomach of a cow made of gold! "The originators of this superstitious idea think that by observing the ceremony, whatever amount may be expended in forming this stomach of gold, the Rajah will spend. The writer considers that very strange customs are observed in this State, while the encouragement given to education is very small. The editor says that the Rajah would do better if he devoted even a fourth of this wealth to education. In that case he would be deemed wise; whereas nothing can now be said of him but that he is stubbornly ignorant.

The *Benares Ukhbar* of the 5th of August alludes to "something new" which has occurred at Benares in the house of Munshi Choonee Lall, in Mohulla Nundun Sahoo:—"A coolie woman is supposed to have died, but the cause of her death is unknown, and people have all sorts of doubts and suspicions about it. Some months ago similar rumours were current about something of a similar nature at his brother's house. The people of this place have no shame about anything—they are quite ready to dishonor other people; for, while they declare themselves blind of both eyes, they do not hesitate to laugh at those who are only blind of one eye."



The same paper of the 12th of August alludes to the mis<sup>d</sup> rule prevalent under Ghoorul Thakoor in the Katiawar District. Government has, it is said, interfered; and he has taken his grievance to lay before the Governor of Bombay.

The following Vernacular newspapers have been examined in this report, viz.:—

| No. | NAME OF PAPER.                         | WHERE PUBLISHED.     | DATE. |      | WHEN RECEIVED. |      |
|-----|----------------------------------------|----------------------|-------|------|----------------|------|
|     |                                        |                      | 1869. |      | 1869.          |      |
| 1   | <i>Educational Gazette,</i> ...        | Agra, ...            | Augt. | 10th | Augt.          | 15th |
| 2   | <i>Oudh Ukhbar,</i> ...                | Lucknow, ...         | "     | 10th | "              | 15th |
| 3   | <i>Oordoo Delhi Gazette,</i> ...       | Agra, ...            | "     | 14th | "              | 15th |
| 4   | <i>Punjabee Ukhbar,</i> ...            | Lahore, ...          | "     | 13th | "              | 16th |
| 5   | <i>Allygurh Institute Gazette,</i> ... | Allygurh, ...        | "     | 13th | "              | 16th |
| 6   | <i>Rohilkund Ukhbar,</i> ...           | Moradabad, ...       | "     | 14th | "              | 16th |
| 7   | <i>Malwa Ukhbar,</i> ...               | Indore, ...          | "     | 11th | "              | 17th |
| 8   | <i>Koh-i-Noor,</i> ...                 | Lahore, ...          | "     | 14th | "              | 17th |
| 9   | <i>Oordoo Muir Gazette,</i> ...        | Moozuffernuggur, ... | "     | 14th | "              | 18th |
| 10  | <i>Lawrence Gazette,</i> ...           | Meerut, ...          | "     | 16th | "              | 18th |
| 11  | <i>Neyar Ukhbar,</i> ...               | Bijnour, ...         | "     | 12th | "              | 19th |
| 12  | <i>Social Science Congress,</i> ...    | Jeypore, ...         | "     | 18th | "              | 19th |
| 13  | <i>Unjumun Hind,</i> ...               | Lucknow, ...         | "     | 14th | "              | 19th |
| 14  | <i>Karnama Hind,</i> ...               | Lucknow, ...         | "     | 16th | "              | 19th |
| 15  | <i>Noor-ool Ubsar,</i> ...             | Allahabad, ...       | "     | 16th | "              | 19th |
| 16  | <i>Gwalior Gazette,</i> ...            | Gwalior, ...         | "     | 8th  | "              | 20th |
| 17  | <i>Ukmi-ool Ukhbar,</i> ...            | Delhi, ...           | "     | 18th | "              | 20th |
| 18  | <i>Nujm-ool Ukhbar,</i> ...            | Meerut, ...          | "     | 18th | "              | 20th |
| 19  | <i>Dubdaba Sekundree,</i> ...          | Rampore, ...         | "     | 14th | "              | 21st |
| 20  | <i>Sholatore,</i> ...                  | Cawnpore, ...        | "     | 17th | "              | 21st |
| 21  | <i>Nusseem Jounpore,</i> ...           | Jounpore, ...        | "     | 17th | "              | 21st |
| 22  | <i>Juhoatore,</i> ...                  | Meerut, ...          | "     | 18th | "              | 21st |
| 23  | <i>Oordoo Delhi Gazette,</i> ...       | Agra, ...            | "     | 21st | "              | 21st |
| 24  | <i>Khair Khwah Punjab,</i> ...         | Goojranwalla, ...    | "     |      | "              | 21st |
| 25  | <i>Oudh Ukhbar,</i> ...                | Lucknow, ...         | "     | 17th | "              | 22nd |
| 26  | <i>Moofeed-ool Anam,</i> ...           | Futtehgurh, ...      | "     | 19th | "              | 22nd |
| 27  | <i>Mujma-ool Bharain,</i> ...          | Loodiana, ...        | "     | 19th | "              | 22nd |
| 28  | <i>Murdhurmint,</i> ...                | Joudpore, ...        | "     | 9th  | "              | 18th |
| 29  | <i>Muir Gazette,</i> ...               | Moozuffernugger, ... | "     | 18th | "              | 18th |
| 30  | <i>Ukhbar Benares,</i> ...             | Benares, ...         | "     | 5th  | "              | 21st |
| 31  | <i>Ditto,</i> ...                      | Ditto, ...           | "     | 12th | "              | 21st |

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

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Upper India.

The 1st September, 1869. }